THE OFFERTORY OF THE “NEW MASS” PROVES ITS INVALIDITY

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The Offertory of the Novus Ordo Rite Proves the Nullity of the Mass of Paul VI

In addition to the canon itself, other parts of the Novus Ordo Missae Rite demonstrate not only its intrinsic sacrilegious invalidity, but also the heretical intention of its authors.

The first part of the Catholic Mass is called the Mass of the Catechumens. The second part of the Mass is called the Mass of the Faithful. In fact, it is from the second part of the Mass that the Offertory begins, followed by the Holy Sacrifice.

This signifies the separation between the part of the Mass that everyone attends and the part of the Mass in which only the faithful in a state of grace can communicate with the Body of Christ.

In the ancient times of the Church, at the end of this section, a subdeacon was responsible for signaling to the catechumens and other unbaptized people to leave the church:

> “If anyone is a catechumen, let him leave.
> If anyone is a heretic, let him leave.
> If anyone is a Jew, let him leave.
> If anyone is a pagan, let him leave.
> Whoever does not belong here, let him leave.”

This practice was particularly prevalent in Milan, Aquileia, Benevento and Bari. Although this discipline was soon relaxed, the separation between the two parts of the Mass always remained symbolically in the Catholic rite, to signify the unity of the Church in the Mass of the faithful.

However, the rite of Paul VI suppressed the term “Mass of the Faithful” and replaced it with the term “Liturgy of the Eucharist”.

The rite of Paul VI replaced the Offertory of the Catholic Mass, that is, the first part of the Mass of the faithful, with an act called “Preparation of the Offerings”.

A desire to erase the notion of propitiatory sacrifice

In the Catholic rite, the Offertory expresses the essential components of the Holy Mass, namely the preparation for the Sacrifice, the destination of the Sacrifice for a specific purpose and the fact that the Sacrifice begins.

In other words, in the Catholic rite, the Offertory, even before the consecration of the Bread, already expresses the expectation and imminent intention of the propitiatory Sacrifice.

This characteristic of the Offertory in the Catholic rite led Luther, as well as Cramner, to violently oppose this part of the rite and banish it from those they created, because of the explicit references to the sacrifice of mercy that are essential in it.
In the same way, the modernist liturgists of the 1920s-1940s sought to eliminate all reference to the Sacrifice by suppressing or modifying the prayers of the Offertory.

This was proposed by the modernist Josef Jungmann in a secret meeting in Germany in 1948. Jungmann had been in Bugnini's entourage since those years and was one of the architects of the Mass for Paul VI.

Members of the Concilium, such as Carlo Braga, admitted that, “since it was not possible to find the shortest offertory prayer that did not mention the concept of sacrificial oblation in any Western Catholic rite, […] it was necessary to create new formulas from scratch."[1]“

Another member of the Concilium, Luca Brandolini, explained in a 1969 interview that the Catholic offertory prayers were suppressed because they “compromised the ecumenical dialogue on the Eucharist.”

Thus, Paul VI, in the Missale Romanum, states:

"As for the Order of the Mass, 'while faithfully preserving the substance of the rites, they have been simplified.' We have also eliminated “those which, over the centuries, have been duplicated or added without much use,” especially in the rites of the offering of the bread and wine, and the breaking of the bread and communion. We have also “reinstated, according to the ancient norm of the Holy Fathers, certain things which had disappeared under the influence of time,” for example, the homily, the universal prayer or prayer of the faithful, the penitential rite or act of reconciliation with God and with brothers and sisters at the beginning of the Mass, all things that were emphasized". – Paul VI, Missale Romanum

Let us first compare the prayers of the Catholic Offertory and those of the Offertory of the rite of Paul VI.

The Offertory of the True Roman Catholic Mass is as follows [2]:

"Receive from the Most Holy Father, Almighty and Eternal God, this immaculate Host which I, your unworthy servant, offer to you, our living and true God, for my innumerable sins, offenses and negligences, for all those gathered here and for all living beings and faithful Christians who have died, so that it may serve my salvation and theirs for eternal life. Amen."

"God, who admirably founded the dignity of human nature and reformed it even more admirably, grant us, through the mystery of water mixed with wine, to share in the divinity of him who deigned to assume our humanity, Jesus Christ, your Son, our Lord... who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen."

"We offer you, O Lord, the cup of salvation, imploring your mercy: may it rise as an aroma of sweetness before your divine majesty, for our salvation and that of the whole world. Amen."

(*Offerimus tibi Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra e totius mundi salute cum ore suavitatis ascendat. Amen.)*

"Look at the humility of our souls and the contrition of our hearts: we beg you, Lord, welcome us and may our Sacrifice on this day find grace before you, Lord God."

(P: *In spiritu humilitatis, et in animo contrito éviripiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus*.)

"Come, sanctifier, Eternal and Almighty God, and bless this sacrifice prepared for the glory of Your Holy Name." (Veni santificator omnipotens aeterne Deus, e benedic hoc sacrificium tuo sancto nomini praeparatum.)

Here are the prayers of the offering from the rite of Paul VI:

"Blessed are you, God of the universe, who gives us this bread, fruit of the earth and the work of men;

We present it to you: it will become the bread of life.

(Blessed are you, Lord, God of all creation, because thanks to your goodness we have received the bread we offer you: fruit of the earth and the work of human hands, it will be for us the bread of life.)–

(*Benedictus es, Domine, Deus universi, quia de tua largitate acceptimus panem, Quem tibi offerimus fructum terrae y operis manuum hominum: ex quo nobis fiet panis vitae.)*

"Blessed be God, now and forever." (Blessed be God, forever – Benedictus Deus in saecula).

"When this water is mixed with wine for the sacrament of the Covenant, may we be united with the divinity of Him who assumed our humanity. (Through the mystery of this water and wine, let us participate in the divinity of Christ, who humbled himself to share in our humanity.)
–(*Per huius aquae et vini mysterium eius eficaiamur, divinitatis consortes, qui humanitatis nostrae fieri dignitatus is particeps*).

"Blessed are you, God of the universe, who gives us this wine, fruit of the vine and the work of men, we present it to you: it will become the wine of the eternal kingdom. (Blessed are you, Lord God of all creation, because through your goodness we receive the wine we offer you: fruit of the vine and the work of human hands, it will become our spiritual drink.) –(Benedictus es, Domine, Deus universi, quia de tua largitate acceptimus vinum, quod tibi offerimus, fructum vitis y operis manuum hominum, ex quo nobis fiet potus spiritualalis).

"Blessed be God, now and forever. (Blessed be God, forever.) – Benedictus Deus in saecula).

"Humble and poor, we beseech you, O Lord, to receive us: may our sacrifice, this day, find favor in your sight. (With a humble spirit and a contrite heart, let us be accepted by you, O Lord, and may our sacrifice, this day, be pleasing in your sight, O Lord God.) – (*In spiritu humilitatis et in animo contrito évacipiamur a te, Domine; y sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus*).

As we can see, the prayers of the "presentation of the gifts" of the Paul VI rite differ structurally from those of the Roman Catholic rite, although others are substantially similar.

As is often the case, the devil is in the details.

Note that, in accordance with the optionalist practice of modernist liturgy, after the passage of the “offertory” of the rite of Paul VI just cited, the Novus Ordo Ordinal indicates an optional incense, “if the situation is considered appropriate”...

In the rite of Paul VI, there is no indication of prayer with incense, while in the Catholic rite, the incense contains prayers to Saint Michael the Archangel, passages from Psalm 140 and a petition to God for the fire of his love and charity.

Hence, the rite of Paul VI continues immediately with a washing of the hands, followed by a very short prayer:

"Lord, wash me from my iniquity and cleanse me from my sin". (Lava me, Domine, ab iniquitate mea, e In peccato meo munda me).

The prayer of the washing of hands in the Catholic rite is much longer and contains a series of praises to God, explicit references to the altar, an additional explicit evocation of the preparation of the Offering and its destination, and references to the honor of the Blessed Virgin Mary, of Saint John the Baptist, of the apostles Peter and Paul and of all the saints and to their intercession.

Even more remarkable, the prayer for washing hands in the Catholic rite declares a clear rebuke to the wicked and a plea not to fall into their ways:

"I will wash my hands among the innocent and stand at your altar, Lord, to hear the voice of praise and tell of your infinite wonders. Lord, I love the ornament of your house and the place where your glory dwells. God, do not waste my soul on evil people, nor my life on bloodthirsty men. Their hands work iniquity, but your right hand is full of kindness. For I walk in innocence; redeem me and have mercy on me. My foot will walk in the right way, and I will bless you in the churches. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and will be forever, world without end. Amen."

(*Lavabo inter innocents manus Meas: et circumdabo altare tuum Domine. Ut audiam vocem laudis: et enarrem universa mirabilia tua. Domine dilexi decorem domus tuae, y locum habitationis gloriae tuae. Don't miss cum impiis Deus animam meam: y cum viris sanguinum vitam meam. En quorum manibus iniquitates sunt: dextera eorum replete est muneribus. Ego autem in innocentia mea ingressus sum: redemi-me e miserere mei.*
Gloria Patri e Filio e Spiritui Sancto. Sicut erat in principle, et nunc, et semper, et in saecula saeculorum. Amen.)

This is just a small part of the reductions made by the architects of the Paul VI rite.

Possible Talmudic Influence on the Offering of the Novus Ordo Missae

As mentioned earlier, one of the prayers in the presentation of the gifts of the Rite of Paul VI appears to be composed of two Talmudic blessings found in Tractate Berakoth.

These blessing prayers are used in particular for the blessing of the table during the Seder meal during the Passover of the Talmudic heretics.

We read in the Babylonian Talmud, in Tractate Berakoth [3] [4] :

"Blessed are You, O Lord our God, King of the Universe, who has given us bread from the earth."

(Blessed are You, O Lord our God, King of the Universe, who causes bread to spring forth from the earth.) – Babylonian Talmud, Tractate Berakoth 38a)

"Blessed are You, O Lord our God, King of the Universe, who has given us the fruits of the vine." (Blessed are You, O Lord our God, King of the universe, who gives us this fruit of the vine." - Babylonian Talmud, Tractate Berakoth 35a)

Let us compare this with the two prayers of the “presentation of the offerings” of the rite of Paul VI:

"Blessed are you, Lord, God of the Universe, because through your goodness we have received the bread we offer you: fruit of the earth and the work of human hands, it will become for us the bread of life. Blessed are you, Lord God of the Universe, because through your goodness we have received the wine we offer you: fruit of the vine and the work of human hands, it will become our spiritual drink."

It is important to remember that the religion of Talmudic Judaism is not the religion of the Old Testament.

Talmudic Judaism is the religion that unites sects and individuals who have rejected and continue to reject the Messiah Jesus Christ, while claiming to be the inheritance of Abraham and Moses.

The Talmud contains a great number of blasphemies against God, against the Blessed Virgin Mary and against the holy prophets.

This is one of the reasons why Pope Innocent IV, in *Impia Judeorum Perfidia*, condemned the Talmud, pointing out that the heretical doctrines of these books were precisely the human traditions for which Our Lord Jesus Christ rebuked the Pharisees in the Gospel.

The similarity between the Talmudic "blessings" and the "offertory" prayers of the rite of Paul VI is unquestionable.

Their presence in the rite of Paul VI is in keeping with the heretical teaching of Vatican II regarding Talmudic Jews, as we have seen previously.

It is also important to know that these Talmudic blessings are not found in any of the Holy Scriptures. This is only the tradition of the Talmudic heretics.

Note that these Talmudic prayers relate specifically to the blessing of the table during the Passover Seder.

The Seder is a Talmudic tradition that contains a communal ritual.[5] The Seder service begins with the recitation of the kadesh, the prayers of blessing taught in particular in the tractate of Berakoth.

It was in part these prayers that were introduced into the rite by Paul VI. During this service, these prayers are used to bless four cups of wine and the breads called matzah.

After this, the service continues with the Urchatz ritual, that is, the washing of the hands. The 4th part of the Seder service is the sharing of the bread or matzah, which is consumed in the 7th and 8th parts of the service, the Motzi Matzah.

There is no doubt that the architects of the abominable rite of Paul VI deliberately introduced these prayers to further signify their contempt for the propitiatory sacrifice of the Holy Mass.

The Teilhardian influence in this modernist rite

These two “offertory” prayers of the rite of Paul VI have another, equally heretical source.

It will not have gone unnoticed that we read in these two sentences the following:

“Blessed are you, Lord, God of the Universe, because thanks to your goodness we have received the bread we offer you: fruit of the earth and the work of human hands, it will become for us the bread of life.”

(*Benedictus es, Domine, Deus universi, quia de tua largitate acceptimus panem, Quem tibi offerimus fructum terrae y operis manuum hominum: ex quo nobis fiet panis vitae*.)

"Blessed are you, Lord God of the Universe, because through your kindness we receive the wine that we offer you: fruit of the vine and the work of human hands, it will become our spiritual drink."

(*Benedictus es, Domine, Deus universi, quia de tua largitate acceptimus vinum, quod tibi offerimus, fructum vitis e operis manuum hominum, ex quo nobis fiet potus spiritalis*).

We read, in these two essential parts of the offertory of the rite of Paul VI, that the two sacred species, bread and wine, that is, the two matters of the sacrament of the Mass, are described as fruits of the earth and the works of human hands.

This is an incredibly diabolical deception.

As we noted earlier, in the Catholic rite, the Offertory expresses the essential components of the Holy Mass, namely, the preparation for the Sacrifice, the destination of the Sacrifice for a specific purpose, and the fact that the Sacrifice begins.

In the Catholic Offertory, the Sacrifice is never described as the work of human hands. We read in the Offertory of the Roman Catholic Rite:

"Receive from the Most Holy Father, Almighty and Eternal God, this immaculate Host which I, your unworthy servant, offer to you, our living and true God."

(*Suscipe sancte Pater omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero*) – Offertory, Ordinary of the Mass of Saint Pius V

In the Catholic rite, the Host offered to God is therefore clearly presented as immaculate, because it is the Body of Our Lord Jesus Christ. Therefore, the Catholic priest expresses in the offertory what will be done with the bread and wine.

In the rite of Paul VI, there is no mention of an immaculate Host, but rather of a simple “fruit of the earth and the work of human hands”.

Furthermore, instead of speaking of the immaculate Host and the Chalice of salvation, the rite of Paul VI evokes “the bread of life” and the “spiritual drink”.

It is noteworthy that, as in the previous section where we examined the technical defect that unequivocally invalidated Paul VI's rite, the Most Precious Blood of Our Lord Jesus Christ is once again specifically attacked.

Furthermore, the language used to describe the sacred species in Paul VI's "offertory" seems intentionally truncated for ideological reasons that we have already updated.

This inappropriate language adds to the evidence of the invalidity and sacrilegious nature of Paul VI's rite.

Pope Leo XIII, in *Apostolicae Curae*, teaches:

"In the rite which concerns the performance and administration of any sacrament, a distinction is rightly made between the ceremonial part and the essential part, which is called matter and form. Everyone knows that the sacraments of the new law, sensible and efficacious signs of an invisible grace, must signify the grace which they produce and produce the grace which they signify. This meaning is to be found, it is true, in the whole essential rite, that is, in the matter and in the form; but it belongs particularly to the form, because the matter is an indeterminate part in itself, and it is the form which determines it." – Leo XIII, *Apostolicae Curae*

This strange mention of the "bread of life" as "the work of human hands" leads to another source of the composition of Paul VI's Offertory prayer.

This time, this source is not Talmudic, but purely modernist, since it obviously comes from the writings of the heretic Teilhard de Chardin.

Father Anthony Cekada tells us that these precise passages were imposed by Paul VI himself.

The source is in the book "A Mass in the World", in which Chardin presents an offertory ritual of his composition, in which we can read:

“I will place on my paten, O God, the harvest that will be obtained with this renewed work. In your chalice I will pour all the juice that will be squeezed from the fruits of the earth that day. My paten and my chalice are the foundation of a soul expanded and open to all the forces that, in an instant, will emerge from all corners of the Earth and converge in the Spirit. […] Over all the living beings that will blossom, bloom, blossom and be harvested during this day, repeat these words: this is my body. And above all the power of death, which waits and prepares to corrode, to wither, to be cut off, your terrible words still speak, which express the supreme mystery of faith: this is my blood.”

In his indispensable work, Father Cekada demonstrates that Paul VI clearly took this idea from two impious writings by the modernist Pierre Teilhard de Chardin.

A modernist, evolutionist and pantheist, Teilhard was condemned in 1925 by the Holy Office to no longer write anything directly related to religion.

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[1] Carolus Braga, De Novum Ordinem Missae, pp.
[2] http://amdg.free.fr/ordo_de_la_messe.htm
[3] https://mauricepinayblog.wordpress.com/2007/03/04/beneficencias-talmudicas-na-massa-novus-ordo/
[4] http://www.catholictradition.org/Eucharist/roman-mass4.htm
[5] https://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/What-Is-a-Seder.htm#1 % From Fide Post